1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

683 How my heart went out to the wild little creature!
609 He had such an air of aloofness and arrogance. Yet it would have been impossible to be angry with him. Was not his whole way of thinking different from a European's? Quite unintentionally he had the blood of his father's guest on his conscience, and he only thought of the satisfaction due to me, before the news of this accident could travel any further. How much blood was shed—in this case only a few drops—did not matter; the only thing that mattered was the unwritten Bedouin law that secures to the stranger absolute safety and inviolability, even in the tent of the humblest nomad. The blood-price of a guest is reckoned twice as high as that of a man killed in fight—fifty camels and four mares.

683 I had to smile when I thought of the value set on a
572 few drops of my blood. But outwardly I composed my face to due solemnity and, calling the other boys and some men, who had gathered round out of curiosity, as witnesses, I said to Amir Fuaz: "This has happened according to the will of Allah. I know no other price than thy friendship."

For a moment blank amazement! He stared at me wide-eyed. Probably Amir Fuaz could not yet believe it possible that I, a stranger, should invoke the ancient custom of his forefathers. Suddenly he flung away the fateful sling and advanced to me with outstretched arms, and with childish affection he clasped them round my neck as I bent down to him. In a wave of joyous love, I pressed the youngster to my breast and kissed him on both cheeks. With his little finger he lightly

: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

dabbed the scratch on my forehead and rubbed four drops of blood on his own forehead between his black eyebrows—the old Bedouin "*Nur-ed-Dam*", the "Light of Blood."

In this unusual, dramatic fashion I became, by the will of Allah, the blood-brother of Amir Fuaz.

Our friendship was soon to receive baptism by fire. A band of Ruala, two hundred and sixty-eight warriors, led by Rasheyd-ibn-Whafa, set out on a *ghazu* (raid) into the Hamad and the Wudian region, against the Shammar Bedouins, and I accompanied them. We rode twelve hours the first day. In camp that night we were overhauling our riding-gear, water-skins, and so forth, when to our amazement we discovered, curled up in one of the goat-hair camel saddlebags—huge receptacles made of goat skins—little Amir Fuaz, sound asleep.

Not by the slightest sound or sign had he betrayed to us during the long and hard day's ride that we were carrying a stowaway. Our leader, Rasheyd (of the Muraf Ruala), wanted the boy taken home on the morrow by a camel-rider, but Fuaz pleaded so earnestly that the heart of the old freebooter was softened. He merely sent a mounted messenger to Misha'il's camp to let her know that her son was with us.

We were gone on this great *ghazu* almost two months. When we returned, worn out, having suffered serious losses, yet victorious, Amir Fuaz took four of the booty-camels, splendid fawn-coloured beasts, into the camp, and made them kneel before the tent of his blind mother. Misha'il, still a young woman, enquired pleasantly who was the stranger seeking her hospitality. Custom for-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

574 609 At length, however, Fuaz gave me the longed-for opening; he turned to me suddenly and said: "Whencesoever thou comest, O stranger, be thou welcome here!"

572 "O Amir Fuaz," I replied, "stranger I can hardly be called among thy people. For once upon a time, in this very tent, I knew a boy, then little taller than the sword under thy slave's hand. And it came to pass one afternoon, when that boy and his playmates were shooting with the sling, that I, by the will of God, chanced to walk near; and a pebble flung by that child's hand struck me squarely between the eyes. Now, one might have said that Allah had marked my forehead with the *Nur-ed-Dam* (Seal of Blood). Therefore demanded I a great price for my blood."

Fuaz, who had listened with head inclined and lowered eyes, as if pondering, now raised them impetuously. For a moment he stared at me as in a trance. Then his face lit up; with a shout of joy he leapt to his feet, seized me by the shoulders, and strained me to his breast. "Aziz," he cried, using the Arab name bestowed on me by his tribe in the days of his childhood, "Aziz, thou art returned! *El-hamdu l'illah!*"

Again and again he kissed me on the cheeks and embraced me. "Now," he said, "do I understand the words I learned from my *mu'allim* (teacher): thou who followest with thy eye the flight of a bird or the course of the pebble flung from thy hand, what knowest thou of God's purposes?"

000 Yes, I had returned!

Once more I was with my Bedouins, to migrate again with their herds, to lie under their humped tent-roofs,

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

516
619
728
577

six men of his bodyguard. They rested on their rugs, Bedouin-fashion, on crossed legs. Beside them was a heap of dead ashes and the three soot-blackened stones on which last night the cook-pots had stood. A brass brazier shed a little warmth, comforting in the chill of the morning. Ibn Meheyd sat holding the wide sleeves of his cloak over it.

572

He stood up at our approach and, when I had dismounted, he came up to me and put his arm paternally round my shoulders. "My son," said he pleasantly, "dost thou see that Ibn Meheyd has been true to his promise?"

His eyes said more than the few words. I seized his right hand and pressed it gratefully in both my hands. "May God grant thee all thou wishest!" I said in farewell.

"Come to visit me this summer," he called after me, "and pitch thy tent with the Fid'an. Thou art indeed a Rueyli, but we count thee also as one of us. God be with thee wherever thou goest!"

183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER IX

STRANGERS IN THE CAMP

NEIGHBORS OR ḴUṢARA'

In every Rwala camp there lives a member of another tribe who has left his kin for some reason and who, for a time at least, desires to make his home in a different territory. Such a stranger generally comes to an agreement with some Rwejli that they will be neighbors, *ḳuṣaru* (sing., *ḳaṣir*), and as such will protect each other. A Rwejli cannot be a *ḳaṣir* to another Rwejli, but may have for a neighbor a member of some other 'Anese tribe, whether friendly or hostile.

The Rwejli protects his *ḳaṣir* against the Rwala and the *ḳaṣir* does the same for the Rwejli against his own people. A *ḳaṣir*, a guest, *ẓejf*, and a traveling companion, *ḥawi*, all of whom enjoy special privileges, are not subject to the ordinary regulations of the tribe. *lâ jemšûn al-ḥakk*. Their stick has as much force as another Bedouin's saber, *'aṣâhom sejf*. The *ḳaṣir* is treated as a man possessed of power, *'aziz*, and justice is always done to him, *ḥakkeh ḥâṣel*. Even in cases where a Rwejli comes in conflict with a neighbor from elsewhere, the latter's Rwejli neighbor obtains, by force if necessary, a fair decision for him, or, as the saying is: "With a drawn saber and a swaying [balance of] justice, *bes-sejf aṭ-ṭâjel w-al-ḥakk al-mâjel*."

When a Rwejli has a claim against a *ḳaṣir*, he may not make his demand himself but must put it in the hands of the stranger's Rwejli *ḳaṣir*. If the claim dates back to the time before the stranger became the latter's neighbor, the usual answer is: "And why didst thou not seek thy rights before he was my neighbor? If thou couldst wait till today, wait now till he is my neighbor no more." A Rwejli may not sue a *ḳaṣir*. Yet should he do so and the judge, ignorant that the defendant is a *ḳaṣir*, decide against him, the judgment never becomes valid. The Rwejli neighbor will say to the plaintiff: "What art thou doing? I am thy opponent, *ana ḫeṣmak laṣ-ṣaḥjeb*, not my *ḳaṣir*. Sue me, but my neighbor thou hadst better leave in peace!"

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

609 If anything is stolen from a stranger *ḳaṣîr* by a Rwejli, he reports it at once to his native *ḳaṣîr*, who goes to the guilty person and speaks thus: "Doest thou not see that A is my *ḳaṣîr* and as dear to me as my own kin and all my tribesmen in this camp? *ḳaṣîri bên al-ʿanâja w-aṭ-ṭenâja.* Why didst thou take it from him?" And, seizing the stolen object, by force if necessary, he returns it to his *ḳaṣîr*.

Should a Rwejli assault the woman of a stranger *ḳaṣîr* in her tent, she shouts for the native *ḳaṣîr* to come to her assistance, which he is bound to do. If he kills the assaulter in his *ḳaṣîr's* tent he not only is not exposed to the blood vengeance, but the murdered man's kin, or, if he was not killed, the culprit himself, must pay the blood price for having insulted the tent of a neighbor.

But if the stranger *ḳaṣîr* kills a Rwejli he hastens to his native *ḳaṣîr's* tent with the entreaty: "Help me escape! *hazzemni.*" The latter instantly summons his kin, *ahl*: "I want to help my neighbor to escape," and they all must support him in this. Should the stranger *ḳaṣîr* express his willingness to pay the blood price, his native *ḳaṣîr* protects him until all is settled.

When a Rwala camp is attacked by the enemy and among other things the stranger *ḳaṣîr's* camels or mare are captured, it is the duty of his native *ḳaṣîr* to return to his stranger neighbor all that was stolen from him out of the booty taken by the Rwala in their next successful raid. The reward given to the raider is a she-camel for a mare and two *meǧidijjât* ($1.80) for a she-camel.

In the same way the native neighbor is protected by the stranger *ḳaṣîr* against the latter's own tribe. Only when both tribes declare war on each other, in the course of which the stranger's property is captured, is the native *ḳaṣîr* absolved from helping him, unless he has made a prior agreement to do so. In this case he declares in the chief's tent:

"O you Rwala all! be my witnesses; thou too, Eben Šaʿlân! I and my neighbor here have bound ourselves by an agreement to protect each other in any event. His tribesmen will not eat from my property and I shall not eat from theirs. *Já rwala eihodû w-eihad já-ben šaʿlân tardni maʿâǧifen ḳaṣîri flân al-flâni enni hom má jâkolûn ḥalâli w-ana má âkol ḥalâlhom.*" The same declaration is made by the stranger *ḳaṣîr* either in person or by a message in writing in the tent of the chief

2:Musil S-4,5 (no dat 1928 MD4 Rwala MD4

of his tribe. If then his tribesmen steal anything from his native *ḳaṣir* they must return it, and vice versa. 609 572

When a member of a hostile tribe is hired by a Rwejli to herd his camels and the herd entrusted to his care is attacked by his tribesmen, he is allowed by the raiders to keep for the Rwejli three she-camels, one for riding and two for milking, *ḳa'ada w-menâjeḥeḥ* or *rukûba w-ḥalûba*. 672

WANDERING PETTY MERCHANTS OR KUBEJSÂT

In almost every camp there lives a wandering merchant called a Kubejsi (pl. Kubejsât), although he does not always hail from the settlement of al-Kubejsa, near Hît on the right bank of the middle Euphrates. He comes with one or two camels laden with his goods, quarters himself as a guest with a Bedouin, pitches beside the black tent of his host his round white tent, *ḥejme*, and begins to sell cheap kerchiefs, men's shirts, material for women's shirts, shoes, and numerous other articles of clothing, *bzâ'*, and also tobacco, coffee, *ḥejl* (cardamom), and some drugs. He pays the owner of the tent where he boards with cloth enough to make one suit. The chief gets nothing at all. 443

Few Bedouins buy for cash, but nearly all buy on credit, paying 25 per cent interest in five months. The creditor, *dajjân*, presses his debtor, *madjûn*, all the time to pay what he owes him. He seizes his camels and often even his mare so as not to lose anything, for no Bedouin would ever pay if not compelled to do so; yet there are times when he, too, finds constant dunning unbearable. It is said: 426 452

Mâ ḥamm illa ḥamm ad-dên
w-lâ waǧa' illa waǧa' al-'ên.

Nothing causes more torment than a debt,
And nothing greater pain than the eye.

The interest, *fâjeẓ*, on borrowed money must be paid at once in cash. For instance, on borrowing 10 *meǧidijjât* ($9.00), 2½ *meǧidijjât* interest is paid for a year in advance and the borrower has to declare that he has borrowed 12½ *meǧidijjât*, when as a matter of fact all that is left to him is 7½ *meǧidijjât*. Both the debt and interest must be paid at the

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

camels into his own herd and waits till some 'Aḳejli comes to claim them. Thus a brother's eye cares for the 'Aḳejl even during their absence, *'ajneh warâhom*.

BLACKSMITHS

In the opinion of the Rwala, Allâh created with the first Bedouin also the first smith, *ṣâne'* (pl., *ṣunnâ'*). Every camp and every settlement of inner Arabia has its blacksmith who works for the whole clan or for the whole oasis. Often the same blacksmith family has camped with the same clan from time immemorial and yet cannot be adopted by it, for the *ṣunnâ'* remain strangers forever. Among themselves the blacksmiths form kins of their own, and the blacksmiths of the Rwala are relatives, *beni al-'amm*, of all the blacksmiths in Arabia. They live in almost the same way as the Bedouins or settlers and are subject to claims of vengeance among themselves; but they never make war or take part in raids, even as allies of the Bedouins. During an attack on the camp where their tents stand they go on with their work unconcernedly, defending neither themselves nor their neighbors, for they have their brother, *aḫ*, in every tribe whose duty it is to return to them anything of which a member of that tribe has robbed them. Among the Rwala a member of the Âl Miġwel kin is the brother of the *ṣunnâ'*. If a Bedouin does any wrong to a blacksmith, the latter complains to Eben Miġwel, who must put matters right. When the raiders bring along, besides other booty, camels bearing the *ṣunnâ'* brand, their brother takes them all into his herd and sends word to the blacksmith of the raided tribe: "Your camels are held by me." They then come, pick out their animals, and return home with them. But if camels branded with the mark of the brother's tribe are found among those of the *ṣunnâ'*, he returns them to his tribesmen. For his trouble the brother keeps every fifth animal as well as such as are not claimed by the owner blacksmith.

The *ṣâne'* not only shoes horses but repairs rifles, daggers, etc., and often makes new rifles, fine sabers, and spears, for there are many good artisans in his craft. For shoeing a horse he will make no charge. His reward is a two-year old she-camel, *ḥeffe*, for every horse captured and all the horse saddles brought home from the raids, which he then

CHAPTER XVII

PROTECTION OF THE OPPRESSED

COUNTENANCE OR *WAĞH*

572 486 Protection granted by a man against his tribesmen or allies to a person regardless whether present or not is called a countenance, *waǧh*. Before the countenance of some Rwejli it is possible to travel through the whole Rwala territory without fear of an attack or of violence. Before the countenance of Prince an-Nûri one may cross not only the Rwala territory but also that of all other tribes which acknowledge his sovereignty. It is said of the prince that he resembles a long branch to which smaller twigs are attached.

486 622 576 Whoever wishes to travel through the territory of a powerful chief goes first to him with the following request: "I desire to ride through the pastures of thy tribe, so grant me the protection of thy countenance." If the chief answers:

"Undertake thy journey in peace! Behold, I give thee my countenance, *midd ma' as-salâme tarâni e'fik waǧhi*," he may start as tranquilly as if accompanied by the chief himself.

If a man wishes to visit the territory of a strange tribe and has no comrade, *ǧawi*, of that tribe to go with him, he declares in the presence of some respected men of the neighboring tribe: "Behold, I go on a lengthy journey before the countenance, under the protection, of Chief So-and-So whose territory I shall soon enter." Then he continues his journey. When he meets the first members of the tribe in question, he shouts at them from afar:

"Behold! I travel under the protection of your chief." Should they disbelieve and rob him, he still tries to reach their chief, to whom he complains:

"I undertook this journey before thy face! *maddejt bwaǧhak*."

The chief, disliking complications, replies: "That is a lie, *ôâjeb*." But the plundered man continues:

"I undertook this journey before thy face, as So-and-So from the Such-and-Such tribe, whose word is believed, *raǧâlen ma'ǧûǧen âalâmahom*, will testify."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Then the chief must send some one to the persons named to find out whether such is the case. If the messenger comes back with a report that the traveler has spoken the truth, the chief is obliged to return to him everything of which he has been robbed. Should he fail to do so he would dishonor his countenance, and his disgrace would spread all over the desert, with the result that his tribe, ashamed of the affair, would depose him. 486 622 576

To refuse his countenance or protection to any one is a disgrace, as it is, likewise, to ask for a reward when granting it; for the face must remain clean, must not be stained with any dirt *al-wağh nazíf má jaršáh ad-danas*. 577

The famous Rwejli warrior Fhejd eben Ma'abbar had his camp in the Damascus territory, and yet he successfully protected a Šammar woman who appealed to the protection of his face. She camped with her husband in Neğd by the valley of ar-Rma'. Her husband, becoming angry with her for some reason, began to beat her. Then she started to cry: 572 593

"Já fhejd jê ba'ad ḥajji." Thus young women call for protection, the meaning of the words being that the woman will submit to her protector in everything. Her husband was not a little surprised at that:

"Tell me, my comrades, how can my wife call on Fhejd when he camps a month's journey from us? *tenḥa 'alejje fhejd w-ḥu msáfet šahr zamánen 'anna.*"

Yet some 'Aḳejl camel buyers just then in camp heard the Šammar woman's cries and spoke about it in the various camps to which their business brought them, the report of the incident finally reaching Fhejd himself. Ordering his slaves and fellow tribesmen to assemble for a raid, he rode around the Nefûd on the east and in about twenty-five days reached the camp where the woman was living. There Fhejd declared that he would harm no one if they showed him the husband's tent. When they showed him both the tent and the man, Fhejd set his she-camel running, stabbed the man with his spear in the thigh, and said to him:

"Thou filthy beast, didst doubt that thy wife has my protection? If thou harmest her again, I will kill thee." After this Fhejd returned to his people, meeting them in the Sirḥân depression.

If it is a matter of common knowledge that the head chief has lent a traveler his face or if the latter is accom- 572 486 635

572 panied by a *ḫawi* (or *ḫâwi*) and, nevertheless, some member of
486 the chief's tribe or a fellow tribesman of the *ḫawi* attacks and
685 robs him, the culprit is punished with far greater severity
than if he had committed murder, *takṭî' al-waǧh aṣ'ab min*
[683 *ḍabḥat az-zelema* (sic). For in a case of murder the blood price
628] is fixed by ancient custom, whereas a chief or a *ḫawi* and their
kin may ask any compensation they wish for the corruption
of the face. Of such unlimited demands every robber is very
much afraid, and therefore, although he often beats the *ḫawi*
soundly and curses him, he always returns to the traveler
all that he has robbed him of and begs him to swear in the
ḫawi's presence that none of his property is missing and to
forgive him.

THE *ḪAWI* OR COMPANION WHO PROTECTS TRAVELERS

486 If the traveler distrusts some tribe, he tries to hire as
572 comrade either a member or an ally of the tribe, that he
576 may then ride before his face. A companion protecting the
619 traveler from both his fellow tribesmen and allies is called
a *ḫawi*. To travel with a *ḫawi* is always easier than to travel
before a chief's countenance, because a *ḫawi* can be seen and
heard, whereas the protection of a chief, often living at a
great distance, must be first proved, which not only takes
some time but in most cases is difficult. For this reason the
chief usually gives the traveler in addition to his protection
one of his slaves or servants to act as companion.

In the selection of a *ḫawi* much caution is necessary. The
more powerful and better known his kin, the more can his
protection be depended upon. A common Rwejli is unable to
protect against all the 'Anese but only against the division
of this group of tribes called Ẓana Muslim. These people have
an old, established custom that whenever any of them eats
a meal with a traveler he also lends him his face, *ḫawijet*
ṣu'ra. In this case it is not necessary at all for the traveler
to ask him to be his *ḫawi*, as any man of the Ẓana Muslim
is bound to deliver him from danger without a special request,
min rejr nab' jefekkeh. Only a culprit fleeing before an avenger
cannot become a *ḫawi*.

One single face protects against all members of the Ẓana
Muslim; the same applies to the Ẓana Biir and also to all the
'Amârât, the other two great divisions of the 'Anese. As a

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

result, three *ḫawi* suffice for protection against all the ʿAneze from Aleppo to the Nefûd and from the Sirḥân depression to the river Tigris, *lehom waǧh wâḥe*.

With the Šammar it is altogether different. There the most reliable face is furnished by a man either of the Sinǧâra or the ʿAbde. As the Aslam and Tûmân quarrel continually, to traverse their territories with only one *ḫawi* is out of the question. If a traveler meets a Šammari and eats with him, he must nevertheless ask: "Wilt thou give me thy face against the Šammar if I give thee mine against Such-and-Such?" And, if the Šammari agrees, another question is necessary: "Against which Šammar canst thou be my *ḫawi*?" This must be repeated every evening, as a Šammari usually promises for one day only.

The members of the Šarârât tribe, which has no head chief who can dictate to all the clans, *mâ jekûl ʿalejhom waḥad*, are not secure even against their own fellow tribesmen. Then it pays to be very exact in inquiring whether the *ḫawi* can protect against the whole of his clan or merely against a few kins. A Šarâri *ḫawi*, too, keeps his engagement for one day only. Should the traveler fail to renew the agreement with him, his *ḫawi* may himself rob him on the next day or make common cause with the robbers.

PROTECTION BY REQUEST

Protection granted by request, *daḫḫâla*, is the basis of all security both of person and property. Whoever is threatened by death or loss of property or whoever thinks that he is being wronged asks protection from him who has the power to give it. At the same time it is everyone's duty to give protection when requested to do so. A refusal would imply weakness, would blacken one's honor, and the man who refuses would be derided at all camp fires for his lack of manly courage. It is, of course, true that no one likes to be asked for protection because of the cruel work full of difficulties and trouble that is involved in it.

One who is oppressed personally has to ask protection of someone more powerful or of a member of an important kin; it is sufficient, however, for him to enter the tent of the one whose protection he desires or even its sacred precincts, *muḥârem*. The precincts begin either at the limits of

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

577 hearing distance or at a full spear's length from the far-
• 572 thest tent pegs. When a pursued person cries from afar to
696 the tent owner that he is putting himself under his protection and is heard, the latter is bound to protect him. The term for such an occurrence is *ḥakk aṣ-ṣowt*. On reaching the sacred precincts the pursued man finds himself under the protection of the tent. If he is unable from exhaustion to proceed any farther and remains lying on the ground inside the precincts, no harm may be done to him, as that would be a violation of the tent, *'atab al-bejt*. The owner of the tent, his wife, or child shouts:

"Why dost thou violate my protégé? thine eyesight is sharp enough, is it not? *lēh ta'teb 'ala daḫili ent 'ajnak žwijje*. With us the precincts of a tent are recognized as sacred by an old custom; no one would dare to violate it; *al-muḥârem 'endana 'âdaten sânijjaten mâ ḥad jaḳṭa'ha*."

The persecuted man always tries to reach the tent. When he succeeds, he takes hold of the occupant's wife, or a girl there, or holds a baby towards his pursuers, saying:

"The protégé has arrived and saved himself, *daḫal ad-daḫil w-silem*." The people in the tent, whether men or women, cry: "Our protégé! Stop, respect the tent; stand still! *daḫilana* [695] *jammakom al-bejt al-bejt jammakom*." Anyone who injures or kills the protégé inside the tent must compensate the owner for disgracing his tent, *ḥakk bowžt al-bejt*. Disgracing of a tent is punished with greater severity than injury to the face, *eḳṭâ' al-waǧh*. The distance from the protecting tent to the tent of the culprit is measured by steps, and the latter must give one *ḥelli* camel for every step as compensation for disgrac-
[628] ing the tent. If, however, the persecuted man has killed one of the tent owner's near kinsmen, no protection will be given him and he may be killed in the tent itself, even if the woman present at the time were to grant him protection, *daḫḫâla*. This proceeding is explained and excused by the rousing of the blood, *fowžt ad-damm*, of the kinsmen when they see or hear that one of their number has just been killed.

Protection obtained in person is followed by the granting of the protection of the countenance. The protégé moves constantly before the countenance of him whose protection he enjoys, *alli daḫal 'alejh*. Such protection cannot be limited but must be given a wide interpretation, *ad-daḫḫâla mamdûde mâ ḥi maḥdûde*; therefore there is never any dispute as to

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

its validity. To deny having been asked for protection or to try to rid oneself of the obligation would be considered a disgrace. For one of the chief marks of gentility, *murawwa*, of a Bedouin is the granting of protection when it is asked for. The man who grants protection, *daḫḫâla*, must forthwith announce it in the whole camp and even in all the camps around: "Let none dare to come near So-and-So! Know ye that he has put himself under our protection! Whoever harms him will pay us the price of our countenance!"

It is also possible to obtain protection for animals in dispute. In this case the oppressed party leads the animal into the sacred precincts of the tent, or at least brings a handful of hair cut from its tail, *ḥalab leh helbe*. In the latter case the protector, taking the hair, then goes to the herd in which the animal in dispute is kept and, having recognized it by its clipped tail, leads it before his tent. Nobody dares to touch it there until the dispute is settled.

Typical Cases of the Granting of Protection and its Consequences

Blejhân eben Ẓeri told the following story: "We, the Ḳmuṣa men, were camping in the al-Mijâh valley. There was not much water in the wells. Medbaṛ eben 'Abdallâh watered his sheep and goats, *ṛaṣameh*, from a well. Belhân eben Mnazzel brought his flock to the same well and tried to drive Medbaṛ away. Enraged, the latter attacked Belhân, *saṭa' beh*, fell upon him, *aṭlah beh*, with a saber, and cut off his nose, so that it hung only by a bit of skin and later had to be sewn on with the hair of a virgin. Medbaṛ, leaving his flock, then ran into our tent, that is of the Eben Ẓeri, and shouted:

'Behold, I call on Allâh and all of you to protect me from the face of my cousin, so that he will not attack me!'

"We ran out of the tent and warned them, *sajahna 'alejhom*: 'Let nobody come near Medbaṛ and his kin. He has asked for our protection and is our protégé.' Then we mounted our camels, surrounded all the tents belonging to Medbaṛ's kin, helped them strike them, and conducted them to the settled territory, *ṛuṛubna*, on the Euphrates, where we crossed the river, *'abarna*, and encamped in al-Ġenîṛe. Some time later the wounded man, *alli mostijen beh*, watered his flock in the Euphrates and saw a relative of the assailant, *as-eḍji*, who, as it was the time of